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mention numerous shorter articles and editorials, and yet he still lacks several years of being forty. He is a fine example of the English professional man who devotes his leisure hours to scholarly pursuits.

This, his most recently published work—the Preface, however, bears the date of 1915—is the second in a series of studies by different scholars on the subject of Movements in Judaism, a series popular in style and intended primarily for Jewish readers. The other volumes in the series, so far as announced, treat of Zionism, Mysticism, Rationalism and Reform Judaism. The title of this volume, therefore, was probably assigned to the author rather than selected by him. But, in either case, it is a gross misnomer, as the author himself apologetically acknowledges (11). The subject of the book is the interaction of Judaism and Hellenistic culture, and the title should have been Hellenistic Judaism. If any one, attracted by the title, purchase a copy in the expectation of finding some fresh interpretation of the age of Pericles, only to find himself thrust into the presence of Josephus, Aristaeas, Aristobulus, Philo, Eupolemus, Pseudo-Hecataeus, Pseudo-Phocylides, Ben Sira, Ben Abuyah, Hillel, Akiba, the Wisdom of Solomon, the Book of Jubilees, the Book of Ezra, the Apocalypse of Baruch, the Talmud, and the numerous family of the Midrashim, will one find fault, if he exclaim, with the ancient Athenians, 'What has this to do with Dionysus?'

Although never brilliant, the style is pleasing and in certain portions even vigorous, particularly in the second chapter, in which the author traces the decay of Hellenism and contrasts the "soulless culture which the half-Hellenized Macedonians and the degenerate offspring of the Hellenic city-state brought to the East", whose religious teaching, when mingled with Oriental ideas, "degenerated into an altogether bastard growth of sensuality and rationalism" (55), with the Jews' intense opposition to paganism and all its ways, their observance of the law of righteousness, and their belief in one, universal God. Next in interest are the eighth chapter (Conclusion) and the Introduction, in which is sketched briefly the development of Jewish civilization from the time of the prophets to that of the Roman occupation. The remaining chapters (III. Hellenism in Palestine Till the Destruction of the Temple; IV. Hellenism in the Diaspora; V. The Hellenistic-Jewish Literature; VI. The Rabbis and Hellenism; VII. The Aftermath), though packed with information, are less engrossing. Their style is frequently monotonous and the discussion of the many authors considered becomes at times even perfunctory. This is perhaps not surprising, as the book was written "at intervals, and in different places, between legal work". The Hellenistic-Jewish literature and philosophy are considered "from a standpoint of rabbinical tradition". The writings of Philo Judaeus, as was to be expected, receive the lion's share of attention (157-187). Throughout the book the author makes no attempt to conceal his natural bias.

The statement (219) that Pausanias lived in the third century is of course a mere slip. Otherwise there are few misprints, except in the Notes, which abound in inaccuracies. The Index, though seemingly full, is defective.

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#### Classical Articles in Non-Classical Periodicals

- Le Correspondant—Nov. 10, In 'Bulletin Bibliographique', (Paul Claudel, Les Choéphores d'Eschyle).  
 Discovery—July, Aristotle's Ethics, H. Lang Jones.—August, The Discoveries in Crete, George Glasgow.—Oct., The Discoveries in Crete, George Glasgow.—Nov., The People of Ancient Rome, Joshua Whatmough.  
 International Journal of Ethics—Oct., Plato and the Judge of Conduct, Rupert Clendon Lodge.  
 Journal des Savants—March-April, Jerome Carcopino, Virgile et les Origines d'Ostie (G. Bloch).  
 Logos—1920, Heft 1, Die Grundlage der Griechischen Plastik, Ernst Bernhard.  
 Methodist Review—Sept.—Oct., Two Old Men, Fred L. Farley. [The two old men are Job and Odysseus].  
 Modern Philology, Romance Section—Nov., Epic Unity as discussed by Sixteenth-Century Critics in Italy, Ralph C. Williams.  
 Nachrichten von der Königlichen Gesellschaft der Wissenschaften zu Göttingen, Philologisch-Historische Klasse—1919, Heft 2, Die Anfänge der Griechischen Poetik, M. Pohlenz; Beiträge zum Verständnis der Valentinianischen Gnosis, I-III, K. Müller.  
 Revue de Philosophie—July-Aug., Contribution d'Aristote à la Psychologie Normale et Pathologique de la Mémoire, L. Dugas.  
 Unpartizan Review—Oct.—Dec., Kirby Flower Smith, Martial the Epigrammatist, and Other Essays (Paul Elmer More).  
 Varsity (Columbia University)—Nov., An Educational Pitfall, Walter Winchell. [In discussing "the proposed and actual benefits" of vocational education in the "modern narrowness of the term", the author touches upon "the question of the Classics" as "a corollary which presents important aspects", and affirms that "debating the value of Latin and Greek is like debating the value of health"].  
 Yale Review—Oct., Conversational Poetry, Edith Franklin Wyatt. [The author cites as a superlative example the beginning of the 15th Idyl of Theocritus, and adds, "We have indeed a considerable body of American-Grecian verse produced obviously from an odd impression on the author's part that Greek poetry lacked the power of contemporary human communication and was merely a constrained literary attitude. Because an accident of time and space has made classic utterance occasionally cryptic and fragmentary, and because to many English speaking readers the communicative *diseur* music of Latin and Greek poetry is imperceptible, these contemporary authors will be cryptic and fragmentary and non-musical"].  
 Youth's Companion—Dec. 23, Roman Antiquities in Tunisia [brief paragraph with three illustrations].  
 Zeitschrift für Romanische Philologie—Sept. 22, Die Entwicklungsgeschichte der Destruction de Rome, Albert Stimming.

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